

Keywords in Chinese Thought and Literature

June 15-16, 2016; Beit Maierdorf, Mt. Scopus, Hebrew University of Jerusalem

Wed 15.6, 16:00-17:00: Opening Event

Chair: Li Wai-ye (Harvard University)

Keynote speaker:

Andrew Plaks (Hebrew University and Princeton University)

Before the Emergence of Desire: How did *qing* 情 become *qing*?

Wed 15.6, 17:15-19:00

Panel 1. Thinking through keywords

Chair: Lihi Yariv-Laor (Hebrew University)

Anne Cheng, Collège de France (France)

Keywords in constellations rather than stand-alone concepts

Carine Defoort, K.U. Leuven (Belgium)

Mohist keywords in the Republican Era: Diagrams of the Ten Core Ideas

Thu, 16.6, 9:00-11:00

Panel 2: Keywords in Politics

Chair: Michal Biran (Hebrew University)

Romain Graziani, Ecole Normale Supérieure de Lyon (France)

What's in a slogan? The political rationale behind "Enrich the State, Strengthen the army" (富國強兵) and its economic quandary

Joachim Gentz, Edinburgh University (UK)

"Too much harmony? Chinese historical terms denoting unity, balance, accord, congruity, proportion, concord, expediency, consonance and correspondence"

Yuri Pines, Hebrew University

"To die for the Sanctity of the Name": Name (*ming* 名) as a prime-mover of political action in early China

Thu, 16.6, 11:30-13:00

Panel 3: Keywords in History, Literature, and Philosophy

Chair: Gideon Shelach (Hebrew University)

Steve Durrant, University of Oregon (USA)

Shǐ 史: From "Scribe" to "History"?

Wai-ye Li, Harvard University (USA)

In Pursuit of Genuineness (*zhen* 真)

Thu, 16.6, 14:15-17:00 (with a short coffee break)

Panel 4: Keywords in Ethics

Chair: Galia Patt-Shamir (Tel-Aviv University)

Maram Epstein, University of Oregon (USA)

Filial piety (*xiao* 孝)

Wolfgang Behr, Universität Zürich (Switzerland)

"Reciprocity" (恕) and "shame" (恥): lexical-morphological analysis

Amira Katz-Goehr, Hebrew University

"Great is the Use of Shame to Man": In Search of 恥 - Meaning and Translation

Christoph Harbsmeier, University of Copenhagen (Denmark)

Self-Denial in Confucianism and in the Christian Traditions